

Ukrainian Catholic Youth Organization

Vol. 16, No. 3.

Edmonton, Alberta

March, 1960.



His Excellency Governor General Vanier and Madame Vanier being greeted at the entrance to Sts. Vladimir and Olga Cathedral in Winnipeg by His Excellency Metropolitan Hermaniuk. Assisting the Metropolitan are Fr. Kushnir, Fr. Melnyk, O.S.B.M. and Fr. Oleshko.

Youth . . . The Golden Age of Opportunity

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(УКЮ)

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Youth

Edmonton, Alta.

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

A YOUTH CRISIS

The YOUTH is now afflicted by a serious problem which can be solved if all readers and U.C.Y. clubs co-operate. As you can see from the date on this issue we are two months late in publication. This is a predicament which no one feels more keenly than your present editor. It is also a situation which does not bring about the best public relations between the readers and the staff. It is even more distressing because of the fact that the present U.C.Y term is one of the most active in many years and that regular publication of the YOUTH would be desirable. Furthermore, according to reports reaching us, two Dioceses—the Alberta and the Eastern are requiring all of their U.C.Y. members to be Bonafide subscribers to the YOUTH. Other Dioceses are also stepping up their campaign for subscribers to YOUTH. Hence the desirability of more regularity.

Here is the situation as it now exists. For the past four years the only staff of YOUTH has been the present editor. He has often been responsible for writing most of the articles in many of the past issues. Furthermore, he has had to take care of the correspondence, the records, the mailing lists, the proof reading and the actual mailing of the magazine itself. Up until a year ago, he managed to get the magazine out with a reasonable amount of promptness. However, the pressure of his regular occupation makes it practically impossible to continue in the same manner. Therefore help is urgently needed.

Here is a proposed solution which will ensure more prompt publication. The item which takes the most time is writing sufficient articles to fill the required number of pages in each issue. Now, if all U.C.Y. clubs took it upon themselves to send regular articles in to the YOUTH, regular publication would be assured. In addition to regular news items we would like to see each local take it upon itself to contribute some article which it thinks would be suitable for our publication. This article could involve any matter which is pertinent to young people or to problems or activities concerning our U.C.Y. organization. Will you please discuss this matter at your earliest opportunity?

Another aspect of this solution would be to acquire a number of contributing editors from various parts of Canada. A contributing editor would be one who could send in an article to our magazine every month. His or her name would then be included on the inside cover of our magazine as a member of our staff and the name would also

be included under the heading of the department concerned. A contributing editor could choose a permanent heading for the articles such as "What's Your Beef", For the Sake of Argument", "Personal Problems of young people", "Suggested U.C.Y. plans of Action" or the like. Keep in mind though, that this is not necessary. A contributing editor would have complete freedom to choose topics to write about and does not need to be limited to any specific title. Some suggestions have already been received about regular features. One of these would be to summarize very briefly the numerous current happenings and to present these as News Briefs or Global News. Another suggestion is to conduct a department on the lines of Dorothy Dix whereby our readers could send various questions to a person who would be responsible for the answers. Anonymity would, of course, be honored. Still another department could deal with various aspects of our Ukrainian Catholic Rite. Other topics could deal with our culture and history. The above are merely suggestions and we are sure that many of you could think of a host of other topics. We urgently request that if any of our readers think that he or she can help us along these lines, they get in touch with the editor and either send in their first article or write a letter discussing a proposed feature. We would like to get at least six contributing editors to start with, more if possible. Perhaps the Diocesan Executives could give us a start in this direction by appointing some one officially. However, here again we stress that this should also be done on a personal initiative basis.

If the above solutions are adopted, regular publication of the YOUTH will be assured. Please consider this a personal as well as a club responsibility to aid your magazine in this important matter.

If at all possible we would like to bring our magazine up to date by the end of June or the early part of July. This would mean publishing three issues within a period of slightly less than two months. However, it can be done with your help. As soon as you receive this issue will you please send some articles in to the YOUTH. The next issue of YOUTH will be printed just as soon as we have enough material to fill the required number of pages.

Please give us your whole-hearted support to help us meet the present crisis.

o

"God So Loved The World . . ."

The past century is called the "Age of Mary" because during this period of time our Lady has been repeatedly visiting Her exiled children in this valley of tears to warn them that they are paving a smooth

road to Hell because of their sinful lives and to plead with them to obey Her Son, to make reparation for all past and present sins of humanity, and to amend their lives for the future.

It was, finally at Fatima, in Portugal, that our Lady revealed Her Immaculate Heart and insisted that love for Her Immaculate Heart must be spread throughout the world in order to obtain the Mercy of God upon a sinful world, and to bring destruction and an end to atheistic communism. She begged that the world do penance and make reparation for the innumerable blasphemies and Godless crimes being directed against the majesty of God.

Calvary — The Birth Place of Mercy and Love

Though the Fatima message is very important to awaken the world from its spiritual lethargy and indifference and to inspire inhabitants with renewed zeal and fervor trust in God's Love and Mercy, yet, the original message of Divine Love and Mercy for men was given more than 2,000 years ago on a hill called Calvary, where the same "Lady of the Cova de Iria" stood beneath the cross upon which hung Her only Son, the Fruit of Her Womb. There two sinless Hearts beat as one with an intense love for each other and for men — a love that the world will never be able to fathom!

The Terrible Suffering of Mother and Son

In order to understand all of our Lady's visitations and appeals for world conversion and penance, we must return to this scene on Calvary and come to comprehend the purpose for the gross and agonizing torture of Mother and Son. That you may do this, picture yourself standing next to our Blessed Mother beneath the cross. You have just ar-

rived at the top of the hill after a long, hot, humid, noisy, painful and dusty procession. You can still see and hear the angry cries of the multitude in Pilate's courtyard, screaming for the Blood of the Spotless Lamb. You saw the soldiers thrust the heavy cross on His already bleeding wounded shoulders. And then, as though He rehearsed the route before, He begins slow, long and torturous journey to Calvary. On the Sorrowful Way you see Him spit upon, bruised by the blood-thirsty crowd, defiled by obscene names, cursed, pushed about, and finally, too much exhausted by such treatment, He falls, and the heavy cross unmercifully crushes His Sacred Body. He is forced to lift Himself from the hot, dusty ground, and as He raises His Blood—streaming face, there, standing in the shadows of the crowd, He sees His Holy afflicted Mother. Oh — the horror of that moment!! What emotions must have strangled their loving hearts!! She dared not help Him up from the ground, though Her whole being cried and trembled from the mortification. She knew His mission, and Hers. Mutual suffering — and she could do nothing to ease His pain, and He, in turn, was helpless to console Her. What Martyrdom!! What Love!!

But now the procession is coming to an end. You are standing on Calvary, and you must watch the inhuman crucifixion! You hear a painful sigh from the Mother of God when the hammers begin to drive the nails through His Sacred Hands! Each pounding of the hammer drives a sword of pain through the Immaculate Heart of the Mother of

Jesus. Finally the cross is raised and is let to fall into a deep hole prepared to receive it. When it drops in, the shattering jolt widens the wound of His Hands and feet and His Sacred Head snaps against the hard wood causing the thorns to be driven deeper into His skull!

You would think that all this inhuman misery would move the stony hearts of the onlookers. Yet, all you can hear are blasphemies, curses and merciless obscenities. The Mother stands shuddering and staring at the blood-drained Body on the Cross. The two Hearts communicate and suffer in mutual silence.

Christ Suffered and Died Out of Love for Men

You can withhold your sorrow and silence no longer. You gently touch our Lady's arm and tearfully ask:

"But why must He suffer so much?" She takes your hand into Her cold, sweating palm and says while looking at the cross:

"Wait — and you shall see why". Then from the iridescent gloom comes the voice of the Son of God crying out the eternal words of Mercy and love.

"Father, forgive them, for they know not what they do"—and then, "This day thou shall be with me in paradise".

"That is why, our Lady says, "He must suffer. He was no longer able to restrain His love for you. He wanted to show you how great His love is for you individually, and for all men. The past 33 years of His life was His living testimony of love for men, and He manifested it

through His teachings and miracles. But that was not enough, He wanted to show the ultimate excellence of His love for you through the shedding of His Blood for your sins, so that the gates of paradise would be opened to you. He willfully chose to suffer this way for that purpose, and He would do it many times over, only to prove to you that He loves you beyond measure".

Our Lady's Role In the Redemption

Then you ask our Lady, — "But you dear Mother, why must you suffer so? Why must you stand here and watch this frightful scene?".

Lifting Her eyes to Her Son She answers, "I chose to suffer with my Son the very moment I made my "fiat" to the angel Gabriel. From the moment of His conception I was intimately united with Him, and I shared all His joys, sorrows, consolations, His childhood games, His friends, His miracles and His teachings. All His desires were my desires, all that He willed, I willed. Therefore, all that He willed to suffer, I willed to suffer with Him. And the purpose for which He willed to suffer, was my purpose, also. Yes, He willed that I co-redeem the world with Him and save your soul for heaven! Come let us draw closer to the cross and contemplate the great mercy and love my Son has for you, for Me and for the world".

Our Role In the Salvation of the World

This scene is the whole story of God's Mercy and Love for humanity. Are we going to allow all His terrible agony, and that of Our Blessed

Mother go to waste without instrumentally bringing about the salvation and sanctification of our souls and those of our Fellowmen. The prayers, sacrifices and reparation which our Lady requested at Fatima are precisely the heavenly dictated means to salvation, and conversion and peace. — It is because of the great Sacrifice of Calvary that Our Lady has frequently appeared to Her children requesting their conversion back to God to whom they belong.

Say the Rosary daily, and make reparation through the five Saturdays, which means confession, Holy Communion, and a 15 minute meditation on some mystery of the Rosary. The penance and sacrifice our Lady requested is

nothing more than the fulfillment of one's duties in life and the observance of the laws of God and the Church.

Let us take advantage of this message of Mercy while we can! And let us consecrate our homes, families, cities, countries, friends, relatives, Russia and the world to the Immaculate Heart of Mary.

We thank you again for all your charitable help in the past to help us promote our Lady's work to bring God's Mercy upon our world.

We beg God's love Mercy and blessings upon you and your loved ones.

Yours in Christ Merciful,
Father Joseph, M.I.C.
Director, Association of
Marian Helpers.

The Pysanka Speaks

Origin

Although there exist many legends explaining the origin of PYSANKY a popularized one is that Mary Magdalen painted eggs which she presented to Pilate in an attempt to free Christ. The red dye symbolized Christ's innocent blood. Archaeological findings in the Ukraine prove that the PYSANKA like many of our incorporated Christian traditions existed in pre-Christian times.

In ancient religious cult the sun was regarded as the almighty god conquering the darkness of winter hence being symbolic of regeneration and new life. During the Feast of Spring there were traditional festivities and jubilation. Since the

egg is also a symbol of new life it became intricately connected with this Festival and regarded with great reverence and as a good luck charm. For example, a PYSANKA was buried in the soil to ensure a good harvest.

Briefly outlined here are the materials required for the making of PYSANKY and a suitable procedure.

Materials Required

1. KISTKA — a device for applying wax to the egg shell. This can be made by cutting a half inch strip of tin and wrapping it around a thin needle. Firmly press the tin around the needle tip with the aid of pliers and remove the needle. It may be necessary to file the tip to

ensure a smooth application of wax. This tubular tin is attached to a small stick by means of wire.

An alternative method is to file down a hypodermic needle used in the medical profession and to attach it to a stick.

2. Bees wax

3. Small clean, white egg free from any blemishes or fatty spots.

4. Candle

5. Dyes — commercially prepared,

9. Spoons — one for each dye.
dyes used for dyeing clothes, or colours made from soaking crepe paper

6. Kleenex

7. A device for drying the eggs after dyeing. Four very thin nails are nailed into a board in such a way that the egg can be placed on the four tips and thus facilitate uniform drying of the egg

8. A clean cloth

Principle

Areas of the egg which are covered with wax will not be dyed when placed in a coloured solution. The egg is placed in lighter colours first and then progressively darker colours.

Precautions

1. Always handle the egg through a Kleenex because any smudges particularly of fat will prevent the dye from colouring the egg.

2. Bring the egg to room temperature before applying the wax. The wax will not stick to a cold egg or if it does it will come off easily.

3. Always draw lines away from self. To draw a line rotate the egg away from self and keep the KISTKA at right angles to the egg.

4. Do not attempt to erase a crooked line.

Method

1. Soak the egg in a solution of one part vinegar to two parts water for some time and then remove to dry in the air on a clean cloth. This helps the dye to colour the egg.

2. Spread paper over working area.

3. Melt the wax in a small pot and keep warm.

4. Heat the KISTKA in the flame of a candle.

5. Dip the KISTKA into the wax, shake off the excess wax on a piece of paper and draw the white lines of the design on the egg.

6. After all areas that are to remain white are covered with wax, place the egg in a spoon and dip it into the yellow dye. It is sometimes helpful to heat the coloured solutions in order to facilitate dyeing.

7. Dry the egg on the above mentioned drying apparatus.

8. Next the areas which are to remain yellow are covered with wax and placed in the next dye and so on until the completion of the PYSANKA.

The order of the successive dyes is: yellow, green, red, and black. Instead of using a green dye some people prefer to use green ink. In this technique the areas which are to be green must first be painted green and then covered with wax.

9. After the completion of the PYSANKA it is placed in the oven and the wax is allowed to melt. Be careful that the oven is not too hot or the egg will crack.

10. While the egg is still warm the last traces of wax are wiped off with a clean cloth.

11. If you so wish a coat of shel-

lac may be applied to the PYSANKA to give it a glossy finish.

Customs

There are many customs attached to the PYSANKA. Some attribute healing power to the PYSANKA by suspending the egg around the neck with a string or by touching infected areas with the egg. In hope for protection against winds, storms, and other dangers a PYSANKA was placed under thatched roofs. Another of the PYSANKA'S mysterious powers was the granting of abundance of honey when placed under beehives or of a good harvest when buried in the soil. In the Ukraine blushing young maidens had an opportunity of expressing their fondness for their favourite beaux by presenting them with a PYSANKA. Usually an engagement was announced shortly after the youth received a PYSANKA.

Motifs

Each district, village, and almost every family in the Ukraine had its own special ritual, its own symbols, meanings and secret formulas for dyeing eggs. These heritages are preserved faithfully and passed down from mother to daughter through generations.

Generalization of motifs is difficult; however, there are a few characteristic designs incorporated in the PYSANKA that hints the district of the Ukraine where the design originated. The Hutzuls of the Carpathian Mountains are noted for their love of detail, intricate designs, predominately geometric with abstract adaptation of many familiar objects and places. Traces of a ancient Greek symbols are also

used by the Hutzuls.

To the northwest, centuries ago, political and religious objectors were banished to the Polissya area. They settled in this isolated country separated from the world by swamps and waters, and developed a life and art unique from their neighbours. Theirs also is a variant of the geometric art with traces of floral ornamentation brought from the East.

The decorative motifs of the middle and eastern parts of the country bear marks of Oriental origin. Sensitive conventionalized floral patterns suggest the trade routes along which they originated.

PYSANKY from Western Halichina are of simple designs. The PYSANKA from the northern sections of Halichina is characterized by rich floral designs. In more recent times natural floral and fruit designs made their appearance on the PYSANKA in a rich varieties of colours.

The Language of the Pysanka

Did you know that you can convey a message by the choice of design on the PYSANKA? The following are a few examples of the meanings attached to symbols found on Easter eggs as explained by Gloria Surmach in her chapter, "Easter Egg", in UKRAINIAN ARTS. All motifs painted on Easter eggs are divided into three categories: geometric, plant, and animal. Of the geometric group the ribbon or belt may be a combination of individual lines of wider stripes. Since the "belt" encircles the egg, having no beginning or end, it is called the "endless line" symbolizing eternity.

The cross in its various forms

has obvious religious significance. A PYSANKA with such a motif is usually presented to a priest at Easter. The various forms of a circle symbolize the sun and hence good fortunes. An example of a plant motif is the pine tree. The needles are in an even line schematically arranged or alternately in pairs and are believed to symbolize eternal youth and health. Most of the floral designs appearing on the PYSANKA cannot be identified as a particular flower. The art consists of a painting floral designs, designs, not reproducing realistically the flower but to combine general features with geometric designs for ornamentation. The most difficult motifs to reproduce are of the animal group since much detail must be included in a miniature space. The ancient symbol of Christianity, the fish, finds its place on a PYSANKA. The hen, as the actual fruition of the egg, symbolizes fertility and fulfillment of wishes. The Hutzuls' mountains are a constant source of inspiration to them. Among their egg motifs is the reindeer, prevalent in that part of the country, symbolizing wealth and prosperity.

Worthwhile Club Project

Should we not be proud that such a beautiful art and so rich in symbolic meaning is our heritage? Should we not be motivated to continue this Easter tradition by learning and practising the art? Although at first the designs of a PYSANKA may appear intricate and very complex, if analyzed further the basic principles of the art are relatively simple. True perhaps not everyone is endowed with that

artistic ability required to produce a masterpiece but everyone can paint simple attractive designs that will no doubt be admired by our fellow Canadians. Perhaps the girls of our U.C.Y. locals can have the painting of Easter eggs as a Lenten activity. Within a few evenings someone who knows the art well can demonstrate the fundamental techniques and the art will come with practice.

Religious Significance

We must keep in mind that the religious significance of the PYSANKA is of primary importance. So much is added to the table when a priest blesses food on Holy Saturday by decorating the table with PYSANKY.

The egg shell symbolizes the tomb in which our Lord was placed after His Crucifixion. The potential life contained in the egg is symbolic of the Resurrection of Our Saviour, through which spiritually we obtain new life also. Our human nature craves for symbolism by which we are able to express the deepest sentiments. We are fortunate that at Easter by our beautiful and artistic custom we symbolically can affirm Christ's words, "I am the Resurrection, the Way and the Life".

Nadia Boruch

1. Gloria Surmach, "Easter Eggs", **Ukrainian Arts**, Ukrainian Youth's League of North American Inc., 1955, pg. 104.

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Alberta Provincial U.C.Y. Bonspiel

For the second year in succession now, the Provincial U.C.Y. curling Bonspiel proved to be a great success.

Early Saturday morning (February 27th) U.C.Y. teams from the whole of Alberta got together at the Exclusive Derrick Golf & Winter club of Edmonton to start the second annual Bonspiel. The main purpose of course to determine the Provincial champions in U.C.Y. curling. When it is mentioned that teams from the whole of Alberta got together this by no means is exaggeration. A total of 32 rinks entered the spiel, with entries from the following U.C.Y. clubs: Calgary, Calmar, Chipman, Borschiw, Derwent, Mundare, Round Hill, Star, Peno, New Kiew, Lamont, St. Josaphat's and St. Basil's from Edmonton.

It was rise and shine Saturday, the first draw beginning at 8:00 a.m. on early Saturday morning that I'm sure everyone enjoyed. Curling continued throughout the day, until 6:00 p.m. when all the curlers threw down their brooms and got together in the Derrick Auditorium for a very beautiful buffet style supper. By 7:00 p.m. it was time, once again for the final round in curling which started with the semi-play offs, and the final games at nine o'clock. Tension was beginning to mount, who would be successful to go home with the trophy? It was a battle alright for that trophy! Right up to the last rock it was a question as to whether Josaphat's team retained the trophy

for another year or if Calgary would take it South for a year?

The last rock was delivered, and the game was over, Calgary being successful in winning the Grand Challenge, this meant the trophy would go South for one year. In the meantime, perhaps just as much interest was created in the second event where two St. Basil's teams were battling it out to determine a winner in the second event. To sum up the standings it was Calgary's rink skipped by Servie Smultz taking the Grand Challenge. Runner up to the Grand Challenge was St. Josaphat's rink skipped by Bill Zalinski. In the Second Event it was St. Basil's rink skipped by Len Boychuk which proved to be successful over another rink of St. Basil's skipped by Dr. E. A. Rakochey.

For those who became perhaps a little tired of curling by 9:00 p.m. they enjoyed themselves by chatting to members of other U.C.Y. clubs as well as dancing started at 9:00 p.m., right in the Derrick Auditorium. Music was supplied by the Derrick Dance Band and the show Mc'd by Ed Kay from CFRN-TV.

For the people who found that they were unable to take in the gay event, they were kept well informed of the curling results throughout the day by Radio stations CJCA, CHED and CFRN.

A THOUGHT

If you want to know the value of money, go and try to borrow some.
—Franklin.



PICTURE TAKEN AT THE COMMUNION BREAKFAST, EASTERN DIOCESAN CONVENTION

Seated from left to right: Alex Romansky, President of St. Josaphat's UCY, Toronto, Joe Korchinski, Eastern Diocesan President, Father Walter Werbicki, Spiritual Director of A.B.V.M. UCY, His Excellency Bishop Isidore Borecky, Father J. Tataryn, Spiritual Director of St. Josaphat's UCY Toronto, Father Yarema, Spiritual Director of St. Michael's UCY Montreal, and Roman Melnyk, Chairman or the Rally.

Standing are: Bill Mandzia, President of A.B.V.M., Montreal, Olga Bayko, Recording Secretary of Eastern Diocese Nadia Boruch, of the Eastern Diocesan Executive, Ed Skieka, Chairman of the Montreal Conference, Cathy Smyke, Eastern Diocesan Corresponding Secretary, Mary Trakalo of the Eastern Diocesan Executive, Nestor Lesyk, President of Holy Ghost UCY, Montreal, and Zenon Bryniawsky, President of St. Michael's UCY, Montreal.

Diocesan UCY Rally In Montreal

The 1960 Ukrainian Catholic Youth Eastern Diocesan Rally was held in Montreal on February 26, 27 and 28 at the Parish of St. Michael the Archangel and the Parish of the Assumption of the Blessed Virgin Mary. The Montreal Conference, on behalf of the four locals of Montreal was host to delegates and guests from Toronto, Ottawa, Grimsby, Lachine, and Scarborough.

Gracing the occasion were His Excellency Bishop Isidore Borecky, Rev. J. Tataryn of Toronto, Rev. W. Werbicki and Rev. E. Yarema of Montreal, and Rev. T. Harasymchuk of Fort William and Port Arthur. Others were Rev. N. Zalecky, Rev. John Hawryluk and Rev. Shyri.

The Rally was revolved around the theme of "Improvement of Our Personality with Christ as a Model". Ed Shiejka, chairman of the Montreal Conference presided during the Saturday sessions. During the Saturday morning session held in the Parish Hall of St. Michael Archangel, Father W. Werbicki spoke on the Divine Liturgy as it relates to the main theme. This was followed by discussion of the topic by the participants of the Rally.

All delegates and guests enjoyed a barbecue luncheon at the Ty Coq Restaurant before commencing the afternoon session. At the afternoon session Father Ed. Yarema delivered the prepared talk on Christ as the perfect model for youth by reviewing the virtues Christ exemplified during childhood, adolescence, and adulthood. After the

discussion by those present, the UCY was pleasantly surprised when Father Yarema introduced Father T. Harasymchuk. Father Harasymchuk is well known in UCY CIRCLES particularly for his work in organizing in Montreal.

The main recreational item on the programme took place on Saturday night with a banquet followed by a dance. Roman Melnyk speaking fluent Ukrainian was a most capable Master of Ceremonies who read greetings and best wishes received from the various organizations.

On Sunday at Assumption of the Blessed Virgin Mary Church His Excellency Bishop Isidore Borecky celebrated a Pontifical High Mass. Assisting were Father W. Werbicki and Father E. Yarema. During this Mass UCY members received Holy Communion.

Following the Divine Liturgy delegates and guests of the Rally participated in the Communion Breakfast which was prepared by the UCWL of the Parish.

The Pastor, Rev. M. Hawryluk welcomed His Excellency and the Ukrainian Catholic Youth and wished the Youth a successful Rally. The Master of Ceremonies, Roman Melnyk called upon His Excellency to speak.

His Excellency Bishop Borecky praised the UCY for its efforts to make the Rally a success and for the many recipients of Holy Communion that morning at Mass. He pointed out that just as we the UCY have these meetings and Rally programs, so too do the bishops have

conferences and that we should therefore not feel alone in our efforts. He said we are social Christians being and therefore these conventions are of tremendous importance for us to get to know each other and recognize the works of our fellow members. His Excellency stressed the importance of submitting ourselves to authority, namely, that of our parents, teachers, priests, or anyone above us and to learn to understand ourselves. Once we know ourselves it should be sufficient for us to live properly in society and to place ourselves accordingly. He most implicitly stressed that we should cultivate our language, Byzantine Rite, our traditions and customs and never be

ashamed of them.

His Excellency officially closed the Rally with the Episcopal Blessing.

Because of the duration of the Communion Breakfast the third session regarding club reports was omitted from the schedule. Mr. Joe Korchinsky asked that all reports be submitted to him in writing at the earliest convenience.

A bus tour of the city of Montreal followed with a stop at St. Joseph's Oratory. One of the Rev. Fathers of the Oratory conducted a short tour and invited the UCY to make a pilgrimage sometime in the fall.

The Rally ended Sunday afternoon at 5:30 p.m.

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B.V.M. U.C.Y. WINNIPEG

Over two hundred members and guests attended the Blessed Virgin Mary Ukrainian Catholic Youth Club's 2nd Annual Banquet on Saturday, January 16th, 1960, at 6:30 p.m., which was so ably chaired by Miss Violet Koroll.

Mr. Peter Muzyka, the President of the Club, welcomed the guests and members. Among the honored guests was His Excellency Metropolitan Maxime Hermaniuk, who was also one of the guest speakers of the evening. Mr. Drewrys, the Grand Knight of Columbus, Mr. Skoblak, and Mr. Russell Bobychuk, just to name a few, were also guest speakers.

During the course of the evening, the presentation of the Volleyball Trophy to the captain of the victorious team of Peter Muzyka, was presented by Ron Joss, Regional President.

Another hi-lite of the evening was the presentation of two trophies by Mr. Russell Bobychuk, of the Knights of Columbus and two gifts by Mr. George Kondryshyn, of the Young Mens' Association, to the King and Queen of the Blessed Virgin Mary Youth Club for 1960. The candidates for King were: Dan Szun, Bob Fraser, Peter Muzyka and Bud Storzuk. The candidates for Queen were: Adeline Bilenky, Marge Wasny, Mary Molchko, Violet Koroll and Bernice Kominowski and Jeanne Shwaluk. From these candidates, Mary Molchko was chosen Queen and Peter Muzyka was chosen King for the B.V. M Youth Club for 1960.

The Banquet was concluded by a dance in the upper Auditorium of the Blessed Virgin Mary Hall.

M. Molchko



BLESSED VIRGIN MARY 2ND ANNUAL YOUTH BANQUET

Left to right: Father R. Dobriansky; Mary Molchko, B.V.M. Queen for 1959-1960; His Excellency Metropolitan Maximine Hermaniuk; Peter Muzyka, B.V.M. king for 1959-1960; Father Cornylo.

**EXECUTIVE OF ROBLIN U.C.Y.**

Front row: Left to Right: Edith Michaelwitch, Secretary; Father M. Dzurman; Father S. Evanochko, Spiritual Director; Mary Filewich, Treasurer. Standing: Michael Kosinsky, Vice-President; Emil Sebulsky, President; Silvery Perchaluk, Fifth member.

Roblin, Man. U.C.Y.

Roblin Ukrainian Catholic Youth Club sponsored a retreat during the weekend of April 1st, 2nd and 3rd.

The retreat was held at the St. Vladimir's College Chapel, with Father Maurice Dzurman, C.S.S.R., as retreat master. Thirty-five young people participated, including members from Swan River, Benito, Roblin and district.

The retreat began Friday evening with Holy Mass, followed by a conference with Father Dzurman's talk on "Confession", Why and How to Make Good Confession". The conference was very interesting and

beneficial, giving all those in attendance much food for thought.

In closing the retreat on Sunday, a Communion Breakfast was held and all participants enjoyed the bountiful meal served by members of the Roblin Ukrainian Ladies' League.

A short question period was held after the Breakfast and led into a very interesting discussion.

We are very grateful to Father S. Evanochko for arranging this retreat and Father M. Dzurman for conducting for all those in attendance benefitted by it.

ROBLIN U.C.Y.

Front Row: Left to Right — Sylvia Kristalowich, Daria Michalewich, Doreen Oystrick, Lorraine Filipowich, Father Maurice Dzurman, Emil Sebuski, Father S. Evanochka, Verna Piwniuk, Susan Barnowsky, Judy Wesselowski, Velda Safronetz.



Second Row: — Paul Perchaluk, Anne Sadowick, Jeanette Domareski, Edith Michalewich, Joyce Maluga, Mary Filewicz, Rose Paradowski, Matilda Klemetski, Mary Perchaluk, Elisabeth Boyanski, Harold Sudyko.
Third Row: — Ronnie Bouvier, Fred Piwnicuk, Peter Sorochuk, Dennis Seebach, Walter Horeczy.
Last Row: — Mike Kosinski, Frank Urbanski, Ben Tischinski, Todd Baraniuk, Eugene Yacyshyn, Silvery Perchaluk, Joe Filewicz, John Prokopowich.

ST. BASIL'S (JUNIOR) U.C.Y. EDMONTON

The organization meeting of St. Basil's (junior) U.C.Y Club was held Saturday March 12, in the parish hall. Over forty members, aged 14 years to 17 years, showed by their attention and enthusiasm that an active youth group could be formed.

Spiritual advisor Rev. Father Peter Hrabec outlined the club's purpose and how to have a successful club. Valuable assistance was also obtained from Walter Kmett, the senior U.C.Y. president, who as chairman guided the organizing process.

Getting off to a fast start, the club planned a skating party for Sunday, March 20, which unfortunately had to be cancelled because of warm weather.

Elections were called for the second meeting, March 19, which attracted forty-eight members. The officers and committees elected were President—Ron Daciuk; Vice-President — Alan Shenduk; Secretary — Mary Ann Lucyk; Treasurer — Cynthia Lazarenko; Fifth Member — Al Andrushow; Press Correspondent—Bill Sereda; Spiritual Convenor — Ehor Bayduza; Social and Sports—Joanne Kotylak, Vera Kotylak, Roy Filipek, and John Lesiuk; and Lunch Committee—Judy Daciuk and Theresa Koziaik.

Meetings will be held on second and fourth Sundays of each month.

Junior in name and age only, this new club has the potential, with a little guidance, to become a strong member in U.C.Y. circles.

PORTAGE LA PRAIRIE, MANITOBA U.C.Y.

The Catholic Youth at the church of Assumption Parish in Portage la Prairie was organized in November 1959. A Communion Breakfast marked the official opening of our club. Elected to the executive were Elaine Hukavy — Press, Myrna Kish — Secretary, and Sylvia Pasosky — Treasurer. Our Spiritual Director is Father Slabyj.

The first two months were busy months for our club. We were guests at a C.Y.O. sleigh ride and party. During the Yuletide Season we sponsored a St. Nicholas Concert and went caroling. On February 4, Father Kristalovich and Father S'hyptkowski visited us during our meetings and presented us with some helpful advice. On March 31, April 1st and April 2nd we held a three day retreat which was closed with a Communion Breakfast. During the month of April we held a campaign for the World Refugee Fund. The girls have volunteered to serve at the Parish dinners which are sponsored throughout the year by the Parish. Plans are now being made for a Mother's Day concert which will be held on May 8.

To the readers of the YOUTH magazine and to all the U.C.Y. members, we wish you all the success. May God Bless You.

Marlene Grawberger
Corr. - Sec.

LETTERS TO THE EDITOR:

"BEEFS AND VERY FEW BOUQUETS"

In many club reports there are such trifling phrases as "good luck to so and so going to college". Such items are of little interest to U.C.Y. members in other parts of the country. This magazine surely doesn't have to give so much space to club reports. This does not infer that there shouldn't be club reports but that club reports should be assimilated into a column for each diocese with subtitles for regions and cities. When events of major importance do occur they should be given proper space but most of the other club reports should be reduced or scrapped. Regional Editors should be appointed to help with composition and news gathering for these columns.

Graphs should be used when printing "YOUTH SUBSCRIPTIONS" referring to the past year's

The maid was nervous, and when she was told to bring her mistress a glass of milk, she came in with the glass tightly clutched in her hands.

"Jane," fumed the lady of the house, "don't ever do that again. Always bring it in on a tray."

The next evening Jane appeared at the door with an anxious look on her face and a tray full of milk in her hands.

"Excuse me, Ma'am," she said, "but shall I bring you a spoon or will you just lap it up?"

number, the increase over a number of year's and subscribers as compared to registered U.C.Y. members.

Cartoons can be used with various articles. This would enhance the magazine, incite people to read articles that are not read by many.

Editorials spark little reaction. They should be objective, controversial, used as weapons at particular regions where a dormant state in subscriptions or members exist. Maybe then some letters to the Editor would appear.

An Editorial Board should be established one is non-existent.

In one issue there were present 3 articles reprinted from other magazines which filled some 12 pages in an issue of 33 pages. It's very nice to reprint articles but let's not get carried away.

Yours truly
Bill P. Mandzia, Montreal.

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Passing through the packing room, the owner of a factory saw a young fellow lounging against a stack of crates, whistling cheerfully.

"Young man," he demanded, "how much do you get a week?"

"Thirty dollars," the boy replied.

"Here's a week's pay," said the boss. "Now get out and stay out."

As the door closed on the boy, the factory owner saw the foreman approaching.

"When did you hire that boy?" he asked.

"Hire him?" replied the foreman. "Why, he just came in to deliver a package."

